

## McKays named to foreign board in Philippines



Roy and Marcia McKay

RICHMOND, Va.—Roy L. and Marsha McKay were among 31 people named missionaries by the Southern Baptist Foreign Mission Board Oct. 11 at River Road Baptist Church, Richmond.

The McKays will work in the Philippines, where he will be a general evangelist and she will be a church and home worker. He is pastor of Madden Church, Madden, Miss.

A Levelland, Tex., native he is a graduate of Texas Tech University, and earned the master of divinity degree from New Orleans Seminary.

He served in the U.S. Air Force as a pilot instructor and was stationed in Mississippi and Texas. He also was pastor of Union Church, Roxie, Miss., and an Air Force Reserve chaplain.

Born in Starkville, Miss., Mrs. McKay is the former Marcia Parrish. She is a graduate of Mississippi State University and has served as secretary at First Church, New Orleans, and as a special education teacher in Ma-ben, Miss., and in New Orleans.

The McKays have two children: Joshua Parrish, born in 1979; Matthew Jared, 1982. The family will go to Pine Mountain, Ga., in January for an eight-week orientation before leaving for the field.

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## Canadian involvement

# Chairman: key not whether, but how

By Dan Martin

NASHVILLE, Tenn. (BP)—The pluses and minuses of making the Southern Baptist Convention a binational body were discussed during the first meeting of the SBC Canada Study Committee.

The 21-member committee was authorized by messengers to the 1983 SBC in Pittsburgh to consider changing the SBC Constitution to allow seating of messengers from SBC-type churches in Canada. Most of those involved are churches affiliated with the Northwest Baptist Convention.

Currently, Article II of the constitution limits membership in the SBC to Baptists in the United States and its territories.

Fred Roach, a Dallas homebuilder and chairman, told members: "Some of us had known very little about the issue (before appointment to the committee). We have different degrees of expertise, but we will all become experts in Canada in the next six months."

Harold C. Bennett, executive secretary of the SBC Executive Committee, and one of those designated by the SBC to appoint the committee, told committee members: "This is one of

the most important assignments given to any committee in many years. You can set the direction of the SBC for years to come . . . the makeup of the whole SBC."

Following the meeting, Roach told Baptist Press the key issue is not whether Southern Baptists will be involved in the evangelization of Canada, but how.

"Seating of messengers is not the key issue. The key issue is how are we going to do our job effectively, to accomplish the most. We want to help Canadians establish the means to evangelize that part of the world. The question is the methods and the means to do that, and to whom are we going to give the assignment."

Roach also pledged that the committee will come to a decision on the matter, and will not defer it for further study. "We are going to act . . . study

this thing through to completion. I believe Southern Baptists are asking for a definite statement (from the committee)."

During the meeting, members heard presentations from the SBC Historical Commission, Foreign Mission Board, Home Mission Board, Baptist Sunday School Board, and the Northwest Baptist Convention.

Cecil Sims, executive director of the Northwest convention, and William G. Tanner, president of the Home Mission Board, favor seating of the Canadian churches; R. Keith Parks, president of the Foreign Mission Board, warned of dangers in such action, and Grady C. Cothen, president of the Sunday School Board, suggested an "intermediate step" before recognition.

Ronald Tonks of the Historical Commission told members "formal (Continued on page 3)

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## Louisiana Supreme Court upholds creation balance

NEW ORLEANS (BP)—The Louisiana Supreme Court has upheld the legislature's right to order the teaching of creation-science when evolution-science is taught in the state's public elementary and secondary schools.

The 4-3 decision overturns a November 1982 ruling by U.S. District Judge Adrian Duplatier of New Orleans that the state's constitution provides for the state Board of Elementary and Secondary Education to ultimately decide what curricula will be taught in the schools.

Louisiana Baptists, at their 1982 state convention, passed a resolution to "reject attempts by any school to teach as fact any theory of creation and take action when the opportunity arises to oppose the teaching of any religious dogma, favored or opposed by Louisiana Baptists, in classrooms."

The introduction of the resolution confirmed Louisiana Baptists' belief in the "Divine Creation of man, made in the image of a loving God, and found unacceptable any theory which as-

cribes the creation of man to any other than our creator God."

Louisiana's attorney general, William Guste, contended the legislature did not violate the Louisiana Constitution when it passed the law mandating equal treatment of the two theories of man's existence.

Guste said the legislature was not requiring either theory to be taught, but merely mandated that "balanced treatment" be given both theories when one was introduced into the classroom.

## Medical insurance rates to increase

DALLAS (BP)—Southern Baptist ministers and church employees are facing an increase in medical premiums next year, according to officials of the Southern Baptist Annuity Board.

Effective Jan. 1, 1984, participants in the Church Insurance Program will experience a 12 percent aggregate in-

## Editorial

# Messengers to Convention need to be elected early

By Don McGregor

Every regular Baptist church in Mississippi that is "in harmony and cooperation with the purposes and actions of the (Mississippi Baptist) Convention" is entitled to at least two messengers to the convention when it convenes Nov. 14 at First Church, Jackson.

This means that there is a possibility of at least almost 4,000 messengers at the convention. The normal registration is fewer than 1,400.

Section 2 of the Mississippi Baptist Convention constitution says, "Each such church shall be entitled to two messengers for the first hundred, or fraction thereof, of its membership, and one messenger for each additional one hundred members, or major fraction thereof, but no church shall be entitled to more than ten messengers."

So a church with 851 or more members is entitled to 10 messengers. However many a church is entitled to, they should be elected shortly.

The state convention is not the intermediate step between the association and the Southern Baptist Convention. It is an independent, autonomous entity that is made up of many of the same people who are members of churches, associations, and the Southern Baptist Convention; but there is no organizational structure with any of them. The churches made up of Mississippi Baptists are not members of the convention. The people who go and register make up the membership of the convention. It changes from year to year.

Many important decisions are made at the state convention. Not the least of these is the adoption of an annual budget. And the annual budget translates into missions. It may be direct missions, missions education, or mission support; but the budget is missions. Mississippi Baptists need to be on hand to be a part of this missions endeavor.

There will be inspiration. There will be reports of operations. And there will be fellowship.

It is the Mississippi Baptist family getting together. It would be a shame for anyone to be absent who is supposed to be there. The churches should name their messengers immediately, and the messengers should be making plans to attend.

In addition to listening to each other, Mississippi Baptists speak collectively through resolutions. They have no binding effect and represent only the opinion of the majority of those messengers present and voting at the time. But they do represent that, and they have their place and impact.

Proposed resolutions should be sent in early in order to be carefully handled by the resolutions committee. They should be sent to Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205.

## Mississippian named as US-2er

ATLANTA—Melissa Gail Pucik of Blue Mountain was among 43 young adults recently commissioned at First Baptist Church, Lithonia, Ga., by the Home Mission Board to serve two-year mission assignments in 20 states and the District of Columbia through the US-2 program.

Appointed through the HMB's church extension division, Mrs. Pucik and her husband, Donovan, will work to establish a new church in Beverly Hills, Calif.

She is a native of Yazoo City, and a graduate of Blue Mountain College. She also attended Itawamba Junior College.

## VBS pupil reaps 20 pumpkins

Brett Worsham, 4, has harvested 20 pumpkins from two vines. He planted two pumpkin seed in two plastic cups last June during Vacation Bible School at Red Banks Church, Marshall County. Later he transplanted his crop to the garden of his grandparents, Mr. and Mrs. Homer Worsham, at Red Banks. His parents are Mr. and Mrs. Danny Worsham of Holly Springs. His Bible school teacher was Mrs. J. C. Smith. Said his grandmother, "Vacation Bible School activities do pay off!"

# Women's ordination erupts as issue

## California association ejects churches

By Herb Hollinger

VALLEJO, Calif. (BP) — Messengers from three churches were refused seating at the annual meeting of the Redwood Empire Baptist Association as a disagreement over ordination of women in this northern California association came to a head.

Seven messengers from the Tiburon Boulevard Baptist Church in Tiburon, 10 from First Baptist, Sonoma, and one from Redwood Baptist Church, Napa, were refused seating at the annual meeting on the recommendation of the association's credentials committee.

Bill Ryan, associational missionary, told the California Southern Baptist

the vote was "about 85-54" not to seat the messengers of the three churches because they had ordained women and it "would cause fellowship problems" in the association.

According to Ryan the motion also contained wording which put the three churches in a special watchcare status for a one-year probationary period at which time they would be "restored to the fellowship if they ceased their non-biblical practice."

Tiburon Baptist Church—attended by many people from Golden Gate Seminary in Mill Valley—has two ordained women deacons, including one serving as chairman of deacons. The Napa church lists an ordained husband and wife as associate pastors, and the Sonoma church ordained a husband and wife who have since gone on to North Dakota as Home Mission Board church planters.

Ryan said in May 1982, the association discussed the ordination of women deacons at the Tiburon church but de-

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## Chicago nearly excludes church in inner city

By Walker Knight

CHICAGO (BP)—The Chicago Metropolitan Baptist Association, in a tense annual meeting, defeated a move to exclude a church with a woman pastor.

The association balloted 61-38 to defeat a motion offered by Robert Oldham, a member of the Park Forest South Baptist Church, exclude all messengers from Cornell Baptist groups.

Cornell, an inner-city congregation, recently called Susan Wright of Louisville, Ky., as its pastor.

The association also defeated motions to evaluate the associational staff and their ministry and to appoint

a committee to study dividing into two or more associations.

Everett Anthony, director of missions, declined to comment on the meeting, but the moderator, Eugene Gibson, pastor of Mission of Faith Baptist Church, said: "Neither Cornell or dividing the association was the issue. Some pastors were saying, 'We want input, and the association is so structured we see things as cut and dried.'"

Another pastor said he thought the leadership has overrun the grassroots. Chicago Association covers more than 2,100 square miles, with some 60 miles from border to border. In that area the 131 churches minister in 16 languages to more than 20 ethnic groups.

Gibson said he feels there are tensions between urban and the suburban congregations. "What's happening is most of the funding comes from the suburbs while the program is concentrated where the greatest need exists,

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## Oklahoma group expels FBC, Oklahoma City

By Bob Mathews and Dan Martin

OKLAHOMA CITY (BP)—After more than an hour of debate, messengers to the annual meeting of the Capital Baptist Association voted not to seat messengers from Oklahoma City First Baptist Church, even though the church did not ask to be seated at the meeting.

The 209 to 101 vote to refuse seating to the non-existent messengers is part of a simmering controversy which has been going on for nearly a year. It boiled over when First Baptist Church changed its constitution to allow women to serve as deacons.

The church, of which Gene Garrison,

immediate past second vice president of the Southern Baptist Convention, is pastor, subsequently elected and then ordained three women as deacons.

Prior to the annual meeting, efforts were made to keep the issue from arising at the annual meeting. Ernie Perkins, associational director of missions, told Baptist Press he thought if First Baptist Church did not send messengers, there would be no action.

Garrison said the church did not elect messengers in an effort to "avoid emotional conflict, debate, and division."

Despite their efforts, however, the controversy surged onto the floor and after an hour of motions, amendments, substitute motions, moves to table, points of order, reversals of decisions of the chair, and apparent confusion, the association voted to refuse seating to messengers who weren't there.

At one point, Robert Scales, a retired pastor, raised a point of order that

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Senior adult choir/handbell festivals

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES  
Historical Commission, SBC  
Nashville, Tennessee

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## Editorials

by don mcgregor

## A battle for lives

A bill in the United States Congress would raise the minimum drinking age all across the United States to 21 years. Among others who are supporting the bill are the members of MADD, Mothers Against Drunk Drivers.

If people are going to be allowed to drink, this is a bill that is desperately needed. More problems are created than authorities are able to solve by the drinking age being different on the two sides of a state line. When it is lower on one side than the other, the 18-year-olds on the higher side drive over to the lower side to buy and drink their booze. The problem is that they have to get back home. What we haven't been smart enough to figure out yet is that a drunk person is extremely dangerous at the wheel of an automobile.

Evidently we haven't been smart enough to figure it out. It is going on all the time, and we're not getting much done about stopping it.

In Mississippi the law authorities are doing yeoman service in coping with the condition, and they are making many arrests. Who knows how many are slipping by the officers, however?

In Jackson the drunks are avoiding the police by riding the bus to drinking places, but then they have the same problem as the 18-year-old who crossed the state line. They have to get home from the bus stop. And it's too far to walk.

At best, all of the drunks cannot be apprehended. And there is no sure way to deal with the problems of drinking drivers. This bill to make the minimum drinking age at 21 all over

the nation would be a good start.

Such a bill is HR 3870. MADD officials are urging citizens to write Congressman John Dingell, 2221 Rayburn House Office Building, Washington, D.C. 20515 or Congressman James Broyhill of the same address except with an office number of 2340.

The Jackson Clarion-Ledger of Oct. 20 points out that the liquor industry and college students are opposing the proposed law that would establish a uniform drinking age of 21. James Florio, a congressman from New Jersey, disagrees, however. He notes that a disproportionate share of the drivers between 18 and 21 are involved in drunken driving cases. He says that 5,000 young people between 16 and 21 die in alcohol-related traffic deaths every year and that states which have raised the drinking age have reduced

the deaths.

The figures speak loudly.

Meanwhile, as might have been expected, Mississippi's implied consent law, which allows driving privileges to be revoked if a motorist refuses to take a breathalyzer test, has been ruled unconstitutional by a county court judge in Hinds County. That court said that it is unconstitutional to suspend a driver's license without a hearing.

That would mean that a drunk can be on the road, can refuse to be tested to see if he is drunk, and legally can go on his way still drunk. The ruling will be appealed, but time is precious. In this case, time means lives.

Thankfully, the Highway Patrol realizes this and has announced that its patrolmen will continue to suspend the licenses of those who refuse to take the breathalyzer test.

## A battle unnoticed

A Mississippian who is waging a battle perhaps to a great degree unnoticed by his fellow Mississippians is Don Wildmon, a Methodist preacher who operates his crusade out of Tupelo.

The irony is that his efforts are going relatively unnoticed in Mississippi because on a nationwide scale he is very definitely being noticed. National television network executives are aware of his efforts and are spewing forth with all sorts of invective against him. This, of course, is a compliment to his effectiveness.

Wildmon is dedicating his life to fighting pornography, mainly on television. He calls his organization the National Federation for Decency. It has made its impact; but in a letter to me a week or so ago, Wildmon admitted that he is growing weary of the continual battle.

The other side is not letting up, however, and neither is Wildmon. He intends to keep on with his crusade until the battle is won or he is completely worn out.

As a means of calling attention to his fight, Wildmon has established what he is calling Pornography Awareness Week. It is Oct. 27 to Nov. 2. Some

smart aleck, of course, is going to wisecrack that it will be a week of appreciating pornography, but responsible people will understand that this is not the case.

It is a fact that we are seeing things on television in our homes that we would not cross the street to see if they were showing on a movie screen. There doesn't seem to be much way of putting a stop to such exposure, but Wildmon is trying. He needs help.

What we are seeing on our television screens is not just on the cable movie channels. I don't have such a channel coming into my home, but it is impossible to avoid unnecessary sexual situations on network television if I sit down to watch it very long. That I seldom do, but I see more than I want to see of that sort of stuff with very little effort. And it is creeping into all sorts of programs that one might suppose would be free of suggestiveness or explicitness, and it is creeping into earlier and earlier time segments.

Pornography in one form or another and in varying degrees is all around us. We are becoming accustomed to it. That is dangerous. If we don't fight it the members of succeeding generations will not know what they are sup-

posed to fight.

Let's observe National Pornography Week. Let's wake up to what is going on around us. We have a pornography statue in Mississippi, but it has been challenged in court, and it has been set aside for the present time. It didn't affect television anyway. We need to get laws in our state that will outlaw pornography and make it stick, and we need to be able to influence what is shown on television.

Wildmon says the way to do the influencing is to deal with the advertiser who finances the suggestive stuff. And the way to deal with him is to refrain from buying his product.

If enough of us got into that sort of thing it would speak very loudly and would have immediate effect.

If we don't do something, a lot of television time will continue to be not worth watching.

Wildmon says:

"This decay of morality has become a vicious attack on the Christian faith. And it is taking a toll in suffering, hurt, pain, brokenness, and separation. The Church is very much affected by it. It has desensitized countless numbers to the Christian gospel. Many in the

Church have lost a sense of commitment to the gospel, where others have given up because of the silence of the Church.

"There are basically five steps of regression in this. First, ignore the Church and censor it out as an integral part of our society. Next, question the Church and present one-sided arguments belittling the Church. Third, attack the Church verbally. Next, ostracize from the mainstream of society those who would overtly practice their Christian faith. Finally, physically persecute those who would practice their Christian faith. My opinion is that we are only about a generation from the physical persecution stage unless the Church gets involved, and gets involved quickly. At my deepest intellectual level, I'm not so sure that we haven't already gone so far that we cannot turn the tide. If we have, the very foundation of Western civilization will crumble and our grandchildren face untold repression and suffering because of our neglect."

The first four steps sound familiar. Let's pray that if Wildmon is correct in his analysis the last step is not unavoidable.



## Faces And Places

by anne washburn mcwilliams

## What can I do for you?

"I dare you!" I had the feeling this was what Jesus was saying when I memorized Luke 9:23. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Each week, for 26 weeks, our small group in MasterLife accepted a list of assignments, to carry out in "real life" what we had studied in class, practicing and not just preaching. And I want very much to continue the same type of thing all the time, as I struggle to be a more obedient disciple. (MasterLife training, under sponsorship of the Church Training Department, takes place in two ways—regular 26-week groups or intensive week-long workshops. It is a "group discipling process to make Christ Master and to master life." A workshop will be held at Gulfshore Nov. 28-Dec. 2, 1983. Others, in 1984, will be at association offices, Pearl River, Jan. 27-Feb. 3; Lauderdale, Feb. 27-Mar. 2; Simpson, March 19-23; Jackson County, Oct. 22-26; and at the Baptist Building, Nov. 26-30.)

Our studies and assignments were in the Bible, and in the lives of the apostles. MasterLife is a "real life" training in faith. "Following with believers," "witnessing to the world," and "ministering to others." On the latter, Jesus said that true greatness is in serving others (Matt. 10:20; Mark 9:35; Luke 13:30; Luke 14:11). He washed the disciples' feet. He taught them that as he had loved them, so they were to love one another. (John 13:34-35)

When we start searching for people we can serve, usually the closest ones are our families. Early one morning, I was reading Matthew 25 and came to Jesus' words, "I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink. . . . naked, and ye clothed me; I was sick, and ye visited me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Suddenly I saw in it a message for that day. "This applies to my own family, just as well as to the hungry and poor who are farther away. As I make a bed with care, plan a nourishing menu, work extra hours to buy clothes, lovingly offer a drink of cold water to my returning fisherman, give sympathy to him when his back hurts—this, too, is a ministry of service! This, too, I do for Jesus!"

One of the assignments that week was to do something for, and to spend some quality time with, a family member, doing what that person was interested in. My husband's shocked look and amazed, wide smile were

enough reward for me when I asked, "What can I do for you today? Where would you like me to go with you this week? Which of your favorite foods do you want for supper?" instead of demanding, "Why haven't you done what I asked you to do this morning?"

And there can be a ministry to those we meet through our work. In Arkansas I read a newspaper column, "At Work," by Adele Scheele. She described a young man, a checker in a supermarket, and said she always gets in his line, even when it is longest. He always says, "Hello 6688b" (her check cashing card number) instead of "Hello, Adele Scheele." By her basket he guesses if she is on a diet or having company. When she locked the keys in her car, he offered, on the loudspeaker, to buy a free steak for anyone who would take her home. Somewhere did.

When a young girl with only a dollar to spend came through the line, he split a loaf of bread with her, to go with her cup of milk. He knew those people who came to the store at night because they were lonely more than because they needed food, and he introduced them to each other and got them talking. Once he even got the lines to singing. "Row, row, row your boat." And once he chased a thief and held him in the parking lot until a policeman came. As the column writer said, he was interested more in transforming lives of people around him than he was in making money. He elevated work to ministry.

And Rebecca Manley Pippert wrote, in Out of the Salt Shaker, that "Jesus wants us to see that the neighbor next door or the people sitting next to us on a plane or in a classroom are not interruptions to our schedule. They are there by divine appointment. Jesus wants us to see their needs, their loneliness, their longings, and he wants to give us the courage to reach out to them." And when we do reach out in service or compassion, and feel that we have not helped, or that we have had no response, or a negative response, she says, "We are not judged by our success, but by our faithfulness and obedience."

Notes: (1) A second Dayspring meeting, similar to one at Ridgecrest, N.C., will be held April 12-14, 1984, in Fort Worth, Tex. (2) I tried in a recent column to make Dot Shute a member of Morrison Heights Church, even though she is on the staff of Van Winkle Church. Sorry about that, Dot. But we'd be happy to have you on our roll!

## Guest opinion

## Enter the Twenty-first Century

By Paul Griffin Jones II

The petitions have been circulated. The election has been called. The issue of the sale of alcoholic beverages will again go to the voters in several counties.

And, now, the barrage of arguments supporting the legalization of alcohol will be heard again. The approval of the sale of alcoholic beverages is touted as the panacea for the economic, social, educational, cultural, recreational, and political woes of the state. In the legacy of the famous "Hadaol" salesman, the proponents of alcohol propose legalization as the "cure-all" of the ills of society.

Cries of "bring our state into the Twentieth Century" echo through the state with the implication that progressive, mature, thinking citizenry will be those who vote for legalization of alcohol sales. The Twentieth Century man, so the claim goes, is the man freed from the restraint, regulations, and religious ideas of the past.

However, do we want to further legalize the most critical social problem of the Twentieth Century? Do we want to further legalize the most abused drug in our country? To those who invite us into their Twentieth Century, I would invite them into an already developing Twenty-first Century.

A Presidential Commission on Drunk Driving just recently called for the reduction in the number of those who drink and drive and the raising of the legal drinking age to 21. The legislature, just this year, was compelled to address the ever increasing problem.

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of alcohol-related accidents and deaths by passing tough, stringent drunk-driving legislation to reduce the carnage on the streets and highways of the state. A new wave of non-religious community organizations has come into being, stressing an alcohol/drug-free lifestyle.

Those who would "bring us into the Twentieth Century" need to look again at the formative shape of the emerging Twenty-first Century. I would invite them to catch up, look ahead, and realize that the drug which they tout as the elixir of prosperity is in fact the oil that poisons the water of human relationship and social development.

And, what of those who claim that the legalization of alcohol infuses new economic strength into the community? Where is the source of the "new money"? All of us—our homes, our businesses, our communities—operate each day, week, and year on a fixed income. The amount available to be spent on consumable items is therefore fixed. The legalization of alcohol in a given area will not bring in new revenue but simply redistribute the money already being spent into new channels. A certain percentage of that

now spent on food, clothing, and recreation will be diverted instead to the purchase of alcohol. The sales tax will not increase because new money is not increasing. It is the same money being spent in a new location.

Those who cite the hoard of citizens who clog the highway rushing from a "dry" area to a "wet" area to purchase alcoholic beverages have yet to cite exactly how many compose this mass of frenzied citizens seeking alcohol. The implication has been that the ability to purchase alcohol locally would keep the huge amount of money in the community. How much are the proponents talking about? A few specifics would be helpful as we consider the legalization of alcohol.

But there is one further and more serious economic consideration—the economics of human life. In 1982 there were at least 72 persons who were killed in alcohol-related traffic accidents in our state. Recent studies have shown that the minimum lifetime income of the high school educated citizen of society is in excess of \$500,000. Thus, in just one year, alcohol was involved in the elimination of at least \$36,000,000 of income potential from

our state. This does not include the economic burden and reduction of lifestyle that so many families experience because of alcohol-related deaths.

Where are the millions upon millions of dollars that supposedly will solve the economic problems of our state? The increased cost of enforcement, of supervision, of oversight, and of human services also will be an economic drain on a city, county, and the state.

It is indeed time for our state to move ahead. It is time to move beyond the mentality that alcohol has or ever will help a community. It is time to address the economic liability and drain that alcohol has on a state and its resources. It is time to move ahead to control the consumption of any drug that denies a person his full human potential. Yes, it's time to call alcohol what it is—the addiction of Twentieth Century man. And, it is time to invite an addictive-dependent society into the freedom of an alcohol-free future.

Paul Griffin Jones II is executive director of the Mississippi Baptist Christian Action Commission.

## Letters to the Editor

## No wo-man deacons

Editor:

I just read in Baptist Record of First Church of Oklahoma City, ordaining three women as deacons.

How far from the Bible will so-called Baptists and so-called Christians stray from the teachings of the Bible? There is no such thing as a new Testament woman preacher or deacon ordained of God. This is the word of man in the humanism movement.

Heb. 13: says that Jesus Christ is the same yesterday, today and forever. Everywhere I find an ordained minister or deacon in the New Testament—it refers to a man and not wo-man.

The so-called committee mentioned in the Record on page 4 columns 4 and 5 studied a different Bible than that I study (Oct. 13 issue). Maybe it is one of the newer versions that changes the meaning of the good old King James Version—even leaving the virgin-born Christ to a non-virgin birth.

When those modern and liberal so-called churches leave God's Holy Word to instigate man-made doctrine, then Paul tells to treat them as heathens and not to pray for them. What has

happened to old-time Bible believing and Bible practicing Baptists. God forgive these heretics.

Yours for old-time Bible churches.

Paul Z. Ball

Leakesville

## Church honors pastor

The summer revival of the First Baptist Church, Maben, Miss., where I am pastor, began with the morning service on July 17, 1983. I had been on vacation parts of the last week in June and the first week in July and was very busy during the week prior to the revival, making plans for it. I was not aware that various committees were making plans for the church to honor me on the first day of revival for 20 years of service as pastor.

The music director, Billy Hester, and William Sansing were in charge of the program. Mrs. Fay Fulham, the church secretary, presented me a boutonniere and a corsage to my wife. Billy told them that the 20 roses in the church for that morning service represented the 20 years we had served God and the First Baptist Church in this community and they were for us to take home for our enjoyment.

Several out of town guests and former members of First Baptist were

present for this celebration. Many of the members and former members made statements as to what my wife and I had meant to them during their 20 years of service.

Charlie Thompson, chairman of the body of deacons, presented me a check for \$1,000 and a letter telling me that the church had approved an extra week of vacation this year. It also stated that the church had voted to send Gloria and me to the Holy Land next year if we wanted to go, with extra vacation time for that trip.

One of the most exciting things about the activities at the First Baptist Church, Maben, Miss., on July 17, 1983, was that everything, with the exception of the first service of the revival and dinner served in the Family Life Center, was a complete surprise to both my wife and me.

Randle S. Poss, pastor  
First Baptist Church  
Maben

## Miracle in North Auburn

A little more than a year ago a very discouraged group of Baptists were holding some final meetings to disband in North Auburn, Washington, because they could not continue to pay rental costs on their meeting place.

Then God sent Dr. and Mrs. Estus Mason, retired former pastor at Crystal Springs, Miss., Mission Service Corps volunteers, to work in this growing area of 12,000 people with no Southern Baptist church. An excellent Vacation Bible School was held, reaching a number of local children and their families, and things began to turn around!

After the Masons left, the Lord led a young bi-vocational pastor, supervisor of electronic computers with Safeco Insurance Corporation, to lead a revived flock. He is Michael Wayne Smith, who was recently ordained by North Auburn. On a recent Sunday the North Auburn flock had a high attendance of 47. They had held another excellent Vacation Bible School with 42 in average attendance and several professions of faith following. The church has baptized four and have three awaiting baptism. According to layman Pete Whitt, "Ever since the turn around under Bro. and Mrs. Mason we have been able to pay all of our bills and have stayed in the black."

Then God opened the door to purchase a little more than two acres of the choicest property in the entire area, well located near a public school, at a cost of \$95,000, with Home Mission

Board help from its Site Loan Fund. This congregation also has a first refusal on two additional acres of land, as God leads. The North Auburn Church will have an interest-free loan for one year from our Home Mission Board, after which the mission church must assume full responsibility for land payment and getting a building on the property.

They are sponsored by Chapel Wood Church, Black Diamond, Bob Berg pastor, which itself is a small congregation and therefore unable to help substantially in a material way.

The address of North Auburn Chapel is 2301 "T" Street N.E., Auburn, Washington 98002. (P.O. Box 601.)

Charles A. Jolly  
Church Extension director  
Pugent Sound Association  
Federal Way, Wash.

## Russian Bibles

HELSINKI (EBPS)—The Russian Orthodox Church has had 70,000 Bibles printed in the USSR this year, Archbishop Pitirim, head of the Publishing Department of the Moscow Patriarchate, said during a recent visit to Finland as a guest of the Lutheran Church.









**TOWA CHURCH, PANOLA COUNTY**, held a special service on Aug. 28 for Benjamin Michael Tubbs, infant son of Mr. and Mrs. Mike Tubbs, to dedicate him to the Lord. In a direct line of sons, Benjamin is the **FOURTH GENERATION OF THE TUBBS FAMILY ATTENDING TOWA CHURCH**. He is the grandson of Mr. and Mrs. Charles Tubbs and great-grandson of Mrs. Bennett Tubbs. Visitors for the dedication service included the child's maternal grandparents, Mr. and Mrs. Ron Aaronson. Left to right are Charles Tubbs, Terri Tubbs (mother of Michael), Mike Tubbs (holding his son), and Mrs. Bennett Tubbs.

Three deacons and three senior adult workers were honored recently by the Improve Church, Columbia. Deacons Stanley Watts Sr., Nathan L. Watts, and Percy Pierce, were presented plaques at a church-sponsored senior adult luncheon, Sept. 24. The plaques recognized the men for their many years of service in the deacon ministry. V. O. Powell, Adelaide Powell, and John Brasell were presented certificates of appreciation for their dedicated service in their church's ministry of delivering meals to homebound senior adults. These awards were made as a part of the church's new senior adult ministry. Bob Williams is pastor.

**Jon Daniels**, son of Mr. and Mrs. Vern Daniels of Cleveland, was recently licensed to the gospel ministry by Immanuel Church, Cleveland. Daniels is a sophomore at Mississippi College and is serving as associate to the pastor for West Jackson Church, Jackson.

**Linwood Church, Neshoba County**, held a deacons' ordination service on Oct. 2, for three men—Clayton Hardy, Randy Nicholson, and Oliver Bounds. Johnny Collins is pastor.



**CHESTER CHURCH** near Ackerman recognized 20 persons on Sept. 25 for perfect attendance in Sunday School, from one to six years. These included four complete families. The Sunday School average attendance was up by 19 percent this year, from 100 in 1982 to 119 in 1983. Those who got pins are pictured. They are Kim Burton, Daniel Wilson, Donald Burton, Betty Jo Burton, Judy Peebles, Linda Woods, Martha Wilson, Verna Woods, Laine Stewart, Betsy Wilson, Jonathan Peebles, Randall Woods, Heath Peebles, Scotty Wilson, Roselyn Robinson, Drexel McClure, Donnie Burton, Duffy Wilson, Levoy Woods, W. L. Robinson, Tim Stewart (assistant Sunday School director), J. T. Perry (Sunday School director), and Stan Ballard (pastor).

## Staff Changes

**Lakeshore Church, Gulf Coast Association**, has called Winfred Easley as pastor. He is going there from the Memphis, Tenn., area.

**Dennis Coats** has accepted the pastorate of Calvary Church, Clarke County. He and his family, originally from Quitman, are moving to Calvary from Buckatunna Church, Wayne County.

**Bill Taylor** has resigned as pastor of First Church, Delisle. Tim Moran is interim pastor.

**James Hutcherson** has resigned as pastor of Plymouth Church, Columbus (Lowndes) after eight years, to accept the pastorate of Longview Church, Ok-tibbeha County.

**Wellman Church, Lincoln County**, has called Stephen Smith as pastor. He moved from Central Church, McNeill, in mid-September, along with his wife, Vidonia, and daughter, April. He is in his last year of study at New Orleans Seminary.

**James S. Allen** has resigned the pastorate at Scotland Church, Winona, to accept the call of Main Street Church, Goodman. Allen will be involved with BSU work at Holmes Junior College.

**Big Ridge Church, Biloxi**, has called Dennis Dollar of Gulfport as music and youth director. He has served in Gulf Coast Association as a part-time lay music and youth director, including being music and youth director at First Church, Lyman; youth director at Bayou View Church, Gulfport; and music and youth director at Woolmarket.

Dollar is presently completing his eighth year as a state representative from Harrison County and was a candidate for Secretary of State in the 1983 statewide elections. He is in the real estate business and teaches government and history at Phillips College, Gulfport.

**Pass Road Church, Gulfport**, has called Edgar Jackson as pastor. He moved from Pensacola, Fla., where he had served in an 18-year pastorate.

**Raymond A. Wilson** has accepted the invitation to become pastor of Immanuel Church, El Paso, Tex. He has resigned his pastorate at Morningside Church, Yuma, Ariz., where he has served since 1978. Wilson is a native of Mississippi, the son of Mr. and Mrs. A. B. Wilson, now of DeKalb. He was graduated from Mississippi College and New Orleans Seminary and served pastorates in McComb and Greenville before going to Trinity Church, Casa Grande, Ariz., in 1973.

**Tommy Shumate**, native of Jackson, and formerly on the staff of First Church, Jackson, as interim minister to college and singles, has received a call to First Church, Richardson, Tex. (in the Dallas metroplex), as minister to singles. He has accepted the call and plans to begin that ministry in early November. The pastor of Richardson's First Church is Jim Keith, formerly pastor of First Church, Gulfport.

**Mike Johnson** has resigned as pastor of Antioch Church (Alcorn) to accept the pastorate of People's Church (Tippah).

**Gayle Alexander** has accepted the pastorate of First Church, Tupelo. He has moved there from the pastorate of First Church, Alamo, Tenn.

**Crowder Church, Quitman County**, has called Terry Cain as minister of music/youth. He is a native of Eupora, a graduate of Blue Mountain College, and attended New Orleans Seminary. He, his wife, Lydia, and their two children moved to the field Oct. 11. Crowder Church's pastor is Harvey Sewell.

**ST. LOUIS (BP)**—Kenneth R. Pickett, 45, national consultant for experimental ministries for the Southern Baptist Home Mission Board since 1973, died Oct. 13 after complications with diabetes and heart failure. Pickett, who had gained a reputation as one of the most creative missionaries of the Home Mission Board, had been involved in numerous special projects such as Baptist ministries at the 1980 Winter Olympics in Lake Placid, N.Y., and the 1982 World's Fair in Knoxville, Tenn.

**Nolan Smith**, father of Neron Smith, church building consultant, Mississippi Baptist Convention Board, Jackson, died of cancer Oct. 22 at a hospital in McComb. The funeral was at First Baptist Church, Magnolia, at 1:30 p.m., Oct. 24. Mr. Smith was a druggist in Magnolia. Among his survivors are his wife, a daughter, and one other son, in addition to Neron.

**Oakland Grove Church** near Laurel honored four of its deacons on Oct. 2 for "a job well done." These had asked to be put on an inactive list as deacons, due to health reasons. They are Jesse Stroud, Morris Stroud, Wilbert Hodge, and Lewis Byrd.

**Billy Holyfield** was licensed to the gospel ministry recently by the Improve Church, Columbia. He is studying with the Seminary Extension of the Southern Baptist Convention. Holyfield is active in his church as a youth worker and Sunday School teacher. He is available for pastoral and youth work, as well as supply preaching. Contact can be made with him through the Improve Baptist Church, Rt. 1, Box 65, Columbia, Miss. 39429 (phone 736-4947).

**Tommy Starks**, missions professor at New Orleans Seminary, will address the annual Eastern Baptist Religious Education Association meeting Oct. 31-Nov. 2, at Southeastern Seminary, Wake Forest, N.C. The 1983 theme is "Mission: Possible—The Religious Educator in Missions." Registration is open by sending a \$10.00 registration fee to Bill Simmons, Calvary Baptist Church, 150 East High Street, Lexington, Ky. 40507. Other speakers will be Wendell Belew, Home Mission Board; Harry Hollis, Christian Life Commission; and Christine Gregory, president, Virginia Baptist Convention.

**Frank Logan Jr.** was ordained as a deacon at First, Lambert on Oct. 9.

**Bob Ramsay**, of 2304 Parkway Drive, Tupelo, retired pastor, is writing the Uniform Sunday School lessons for senior adults for 1985 (Sept., Oct., Nov.), on "The Letters of Paul." On Oct. 28 he will be in Nashville to attend a writers' clinic at the Sunday School Board. In connection with this assignment, Ramsay, who retired from the pastorate of Calvary Church, Tupelo, has served two interim pastorates since 1978 and has also been active in revival meetings and in counseling. He has been writing Sunday School lessons for the Sunday School Board, from time to time, since 1961.

**James Parker** has resigned as pastor of Highland Church, Gulf Coast.

**Bruce G. Jolly** has resigned the pastorate of Sandersville Church at Sandersville, and has accepted the call to become pastor of First Church, Sardis. He had been at Sandersville for 8 1/2 years.

**Edward Knox** has resigned the pastorate of South Corinth Church, Corinth, to become pastor of Beulah Church (Newton County).

**Richard A. Gates** has recently accepted the position as minister of music and youth at Tylertown Church, Walthall Association. Gates is from Mobile, Ala., and moved from Eudora, Ark., where he held a similar staff position. Bartis Harper is pastor at Tylertown.

**The Galilee First Church, Gloster**, has called Randy Rich as pastor. He is a native of Birmingham, Ala. He holds B.A. from Samford University, M.Div. from New Orleans Seminary, and basic certification from Association of Clinical Pastoral Education-Baptist Medical Centers, Inc., Birmingham, Ala. Rich has served churches in Alabama, Mississippi, and Louisiana. He is married to the former Melinda Dixon of Liberty, Miss., who is a graduate of Clarke College, Mississippi College, and New Orleans Seminary. Mrs. Rich will serve as church secretary.

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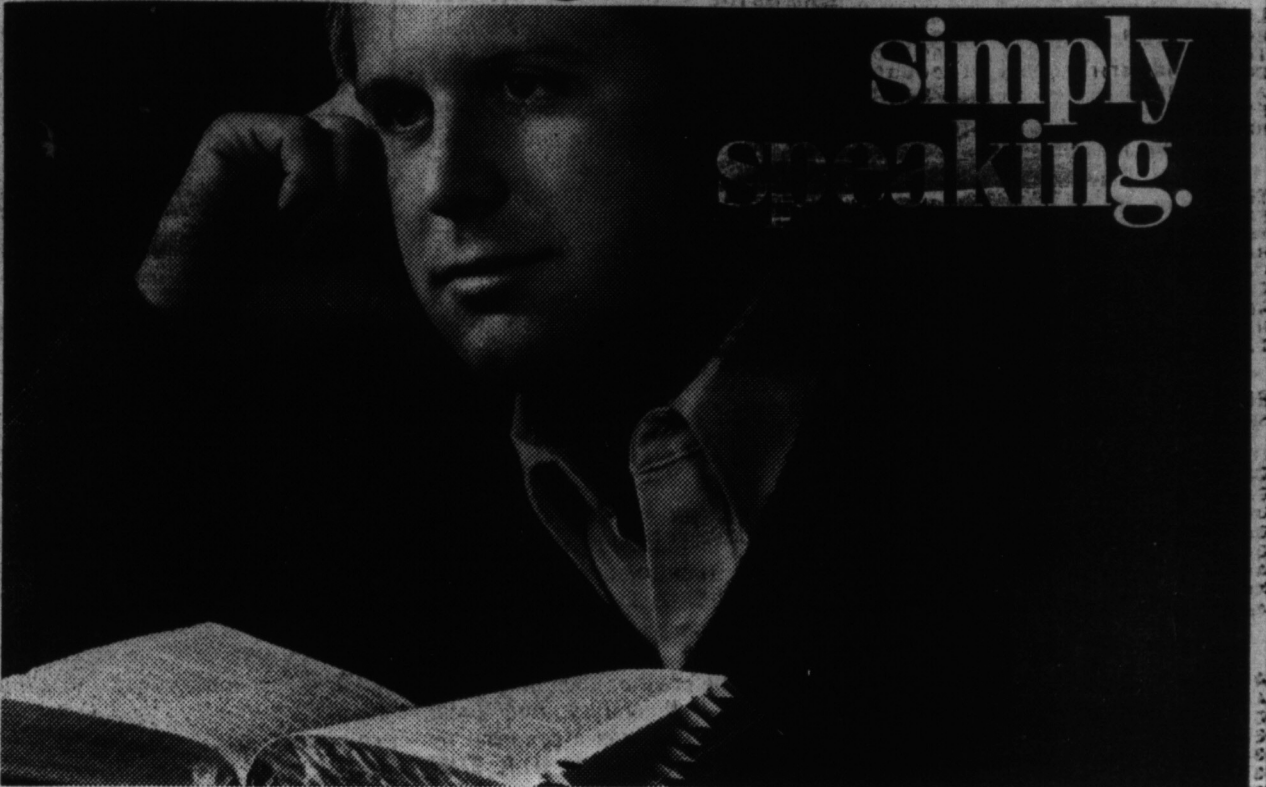
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- Oct. 31 Senior Adult Choir and Handbell Festival: FBC, Batesville; 1-4 p.m. (CT)
- Nov. 1 Senior Adult Choir and Handbell Festival: FBC, West Point; 1-4 p.m. (CT)
- How to Conduct a Radio and Television Program: Baptist Building; 10 a.m.-4 p.m. (CAPM)
- Nov. 3 Senior Adult Choir and Handbell Festival: Highland BC, Laurel; 1-4 p.m. (CT)
- Nov. 4 Senior Adult Choir and Handbell Festival: Alta Woods BC, Jackson; 1-4 p.m. (CT)

Mississippi

Baptist

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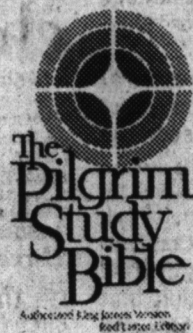
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## New UDS Computer Telephones To Be Sold For Only \$8 Apiece In Mammoth Publicity Drive

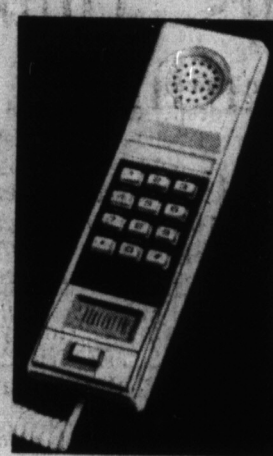
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**NEW YORK**—One million new UDS Computer Telephones with electronic memory and pushbutton dialing will be sold as part of a publicity campaign for only \$8 apiece to the first one million persons who write to the company address before Midnight, December 25, 1983.

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These new UDS Computer Telephones will not be sold at any price by the company in any store. To obtain one at this price, apply in writing to the company address no later than Midnight, December 25, 1983.

Each phone carries a full one-year money-back guarantee, and the company will replace it, free of charge, if it ever fails to function. There is a limit of two (2) phones per address at this price, but requests which are mailed early enough (before Dec. 17) are permitted to order up to 5 phones.

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# Woman's Missionary Union Special Day Gifts Reach \$48,796.82

January 1, 1983 through September 30, 1983. 521 Churches Participating

ADAMS CLIFF TEMPLE CLOVERDALE FBC NATCHEZ	49.00 20.00 175.30 244.30	GEORGE BARTON FBC LUCEDALE ROCKY CREEK SHADY GROVE SOUTHSIDE	391.31 471.00 126.39 8.00 57.00 1,009.70	LAFAYETTE CLEAR CREEK COLLEGE HILL MGT NEW ELBETHEL NEW PROSPECT OLD UNION PHILADELPHIA TULA	48.00 25.00 25.00 15.00 25.00 25.00 24.00 25.00 187.00	MARION CEDAR GROVE FBC COLUMBIA HOLLY SPRINGS HARRIS CREEK IMPROVE KOKOMO NEW HOPE	35.00 503.00 55.00 47.00 35.00 35.00 35.00 788.00	PINE GROVE ROSELAND PARK SPRING HILL UNITY	162.00 50.00 35.00 150.00 938.00	TALLAHATCHIE FBC SUMNER FBC TUTWILER PAYNES SPRING HILL WEBB	149.30 21.00 26.10 68.00 68.00 324.40																																																																																																														
ALCORN FBC CORINTH HINLE SOUTH CORINTH YATE STREET WEST CORINTH WHEELER GROVE	207.00 65.00 209.00 125.50 38.00 43.00 679.50	GRENE ANTIOCH CEDAR GROVE FBC LEAKESVILLE FBC MCCLAIN PINE LEVEL	18.00 12.00 15.00 45.00 15.00 50.00 140.00	LAMAR BELLEVUE CALVARY FBC LUMBERTON FBC PURVIS FBC SUNRALL IMMANUEL ORAL	59.50 125.00 23.00 50.50 74.51 62.00 31.00 421.51	MARSHALL CAREY CHAPEL COLDWATER FBC BYHALIA FBC HOLLY SPGS SLAYDEN SPRING HILL	25.00 58.00 82.50 192.00 170.00 552.50	MISSISSIPPI BERVICK CENTERTOWN E FORK ENTERPRISE GALLIE GILLSBURG LIBERTY MARS HILL PIONEER THOMPSON WOODVILLE	160.00 119.00 42.00 25.05 261.00 59.00 115.00 91.00 51.00 101.00 347.00 1,371.05	PONTOTOC COUNTY LINE SCUR ENDVILLE FBC PONTOTOC FRIENDSHIP FURRS HARMONY JERICHO MIDWAY NEW FAITH ZION	25.00 25.00 315.00 30.00 20.00 100.00 44.00 35.00 20.00 18.00 907.04	PRENTISS FBC BOONEVILLE GUTMAN BELEN CROWDER FBC MARKS FBC SLEDGE W MARKS	269.50 269.50 67.00 298.70 40.00 20.00 102.00 527.70	RANKIN BRIAR HILL CATO CLEARY COUNTY LINE CROSS ROADS DAY STAR FBC BRANDON FBC FLORENCE LAKE HARBOR MCLAURIN HEIGHTS MT PISCAN PAUL TRUITT MEM PEARSON ROAD PELAHATCHIE PINELAKE ROBINHOOD STAR SUNSHINE UNION	177.00 43.00 50.50 42.00 61.50 40.00 426.00 90.00 65.00 25.00 33.00 43.00 89.00 36.00 33.00 40.00 15.00 40.00 1,398.19	RIVERSIDE CLARKSDALE FBC TUNICA LYON	352.47 75.00 47.00 509.22	SCOTT BETHLEHEM CLIFTON COOPERVILLE FBC LAKE FBC MORTON FOREST HARRISBURG HILLSBORO HOMEWOOD	85.00 72.50 35.00 15.00 91.00 121.00 33.00 10.00 156.34 10.66 201.50 101.31 862.00	NORTHWEST ARKABUTLA CARRIAGE HILLS COLONIAL HILLS EBENEZER DESOTO EVANSVILLE FBC EUDORA FBC HORN LAKE FBC NEBBIT FBC SENATOBIA MINERAL WELLS MT ZION TATE NEW PROSPECT	85.00 72.50 35.00 15.00 91.00 121.00 33.00 10.00 156.34 10.66 201.50 101.31 862.00	NOKUBEE BROOKSVILLE FBC MACON	51.00 373.84 424.84	OKTIBBEHA CENTER GROVE FBC MABEN FBC STARKVILLE KNOX CHAPEL STURGIS	52.00 20.00 186.00 31.00 51.00 340.00	PANOLA COMO CONSHAW FBC BATESVILLE FBC SARDIS LOCKE STATION PEACH CREEK POPE	266.00 43.00 75.50 196.00 21.00 10.00 80.00 733.50	PEARL RIVER BETHEL FBC NICHOLOSON FBC PICAUNE FBC POPLARVILLE PARKVIEW CHAPEL	11.00 20.00 434.00 63.00 13.00	SHARKEY-ISSAQUENA FBC ANGUILLA FBC ROLLING FORK STRAIGHT BAYOU VALLEY PARK	90.00 127.00 100.00 45.00 362.00	SIMPSON CORINTH FBC MAGEE HARRISVILLE OAK GROVE PINALA POPLAR SPRINGS	25.00 64.00 40.00 100.00 37.00 19.00 285.00	SMITH FBC POLKVILLE FBC TAYLORSVILLE MT ZION SYLVARENA WHITE OAK	776.66 258.00 25.00 232.17 233.11 1,516.94	SUNFLOWER FBC INDIANOLA FBC INVERNESS MOOREHEAD ROME SEC INDIANOLA SUNFLOWER	126.25 46.00 39.00 25.00 40.00 50.00 326.25	UNAFFILIATED	.00																																																																																		
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Members of Smyrna Church, Copiah County, were all decked out in clothing of years ago, as they and others celebrated the 100th birthday of the church. These are a few of the

participants who filled the small community church to overflowing on Sunday, Oct. 2, for a full day of activities. (Photo courtesy COPIAH COUNTY COURIER).

## Smyrna (Copiah) celebrates centennial

People (175 members and their guests) gathered at Smyrna Church, Copiah County, on Sunday, Oct. 2, for that congregation's centennial celebration. They came from "as far away as New Mexico, and as close as down the road." Many of them dressed in old-fashioned garb. All of them found a feast at the dinner on the grounds.

Lois Lee, church clerk and writer of

a column, "The Synra Scribbler," for the Copiah County Courier, compiled a history of the church. Excerpts from it appeared in the newspaper.

She said that Smyrna Baptist Church of Christ, as it was called from 1883 until 1914, was organized at Midway school house, on Oct. 5, 1883. Elder J. A. Scarbrough, who called the con-

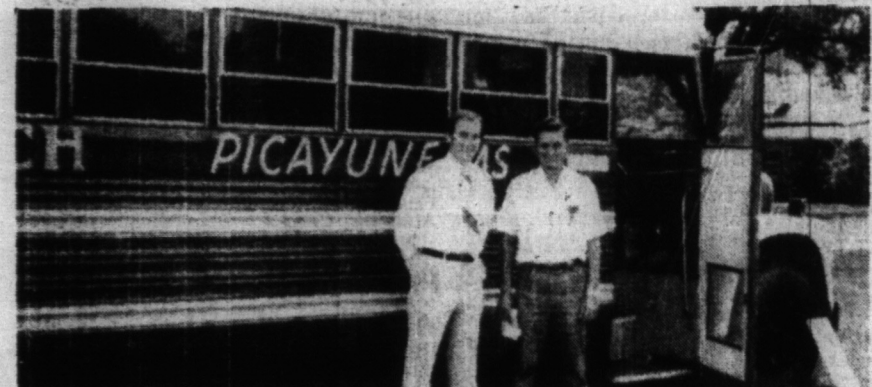
gregation to order that day, was elected as first pastor. The present pastor is Thomas Purser Jr.

Land for a church and school in the community was given by A. L. and Zorada West. John Broom gave the shingles to cover the church. I. R. Martin was awarded the contract to erect the first building—and did so for \$402.50.

## Just for the Record



WESTWOOD CHURCH, MERIDIAN, held a GA recognition service on Sept. 25. Girls who received badges were, left to right, Tiffany Trammell, Brandy Golisch, Jennifer Jackson, Jennifer Ladner, Susan Tucker, Vickie Lillis, Melissa Gray, and Ginger Spruill. Mrs. Janet Pinkham and Mrs. Judy Fleming are the GA leaders. W. Buford Usry is pastor.



FIRST CHURCH, PICAYUNE recently replaced its large church bus with three small vans and voted to give the old bus to the Baptist Children's Village. Raymon Leake, pastor at left, gave the bus key to a representative of Baptist Children's Village.

Bill and Jean Bifton of Winona Lake, Ind., will lead a marriage and family enrichment seminar Oct. 28 and 29 at First Church, Lauderdale. "This will be two tremendous days," said Bobby Cossey, pastor. The Friday evening session will be from 7:30 until 9. The Saturday sessions will be from 9:30 a.m. until 3 p.m. There will be a potluck lunch at 12:30 on Saturday.



AT THE KEMPER fall promotional meeting at Blackwater Church, an engraved silver tray was presented to MRS. J. F. LATHAM for 29 years of service as WMU associational secretary. Pictured are Mrs. Barbara Sanders, incoming secretary, Mrs. Latham, and Mrs. Sandra Boldin, WMU director.

## Devotional

### Growing old with Jesus

By David W. Spencer, pastor, First Church, Long Beach

Since my childhood days, John has been my favorite disciple. His account of the Gospel, his presence at the cross, his imprisonment on Patmos, and his closing words in Revelation, "Come, Lord Jesus," have intrigued me. Jesus's long years as a disciple give us a picture of a man growing in Christ.



Spencer

others and not in being served.

Then John learned that sacrificial love is the most powerful redemptive force there is. Perhaps this is because he stood at Calvary and watched the Saviour die. His gospel differs from the other accounts. It is so full of emotion and passion. As early as 3:16 he shows a profound understanding of the death of Jesus.

Finally John learned that discipleship lasts a lifetime. He was the last of the twelve to die. He wrote a gospel, three letters, and the Revelation. Even as an old man in prison he wouldn't shut up about Jesus but wrote his grandest visions in the Revelation. The tenderness of his writings demonstrate that the "son of thunder" had mellowed.

Grandmother got unable to take care of her big house and moved in with her children. The little grandson had to give up his downstairs room to save steps for Grandma. He had to carry packages to save Grandma's strength. He had to run errands to save Grandma's energy. Finally one day he cried out in desperation, "What are we saving Grandma for?"

That's a good question to ask about ourselves. As we grow older, are we becoming bitter, mean, and hard to get along with, or are we growing in the grace of the Lord Jesus Christ?

## First, Tutwiler to celebrate 75th year

First Church, Tutwiler will observe its 75th anniversary on Oct. 30. Guests will include Paul Hunter, a former pastor, who will preach in the morning and the afternoon services, and his wife, Vivian, a soloist, who will sing. David Sumner, minister of music, and the adult choir will present special music.

Sunday School and Church Training will begin at 9:30 a.m. The morning worship service will begin at 11 a.m., followed by a covered-dish meal in the Fellowship Hall. Afterwards, an afternoon service will be conducted in the sanctuary.

First Baptist Church was organized in 1908, with nine members.

The present sanctuary was constructed in 1951, with a fellowship hall and education building added in 1970. Also, the church bought property and converted it into a Family Life Center.

The First Baptist Church has had 21 pastors; the first was J. J. Mayfield. Today the membership is around 200. The current pastor is Jimmy Craft.

## Calvary, Pascagoula, men will ring bell 40 times

Calvary Church, Pascagoula, will celebrate its 40th anniversary on Oct. 30. After the 10:30 a.m. service, the congregation will go into the prayer garden, where two of the senior deacons, E. L. Young and Oliver Laddner, will ring the original church bell 40 times. This bell was a gift to the church from Laddner.

Women of the church, including the church hostess, Mrs. A. L. Lowe, a charter member, will serve dinner on the grounds. Kelly Bowman will set the theme of the day as she sings "He's Still Working on Me."

Calvary Church (first known as Watts Memorial Church, named in honor of John Wash Watts, an Old Testament professor at New Orleans Seminary) was organized June 27, 1943. It was the middle of World War II. Pascagoula's 1940 population of 5,124 had zoomed to wartime population of 20,601, with around 13,000 employed at the shipyard.

Pastor J. F. Brantley and associate pastor, John D. Watts, son of John Wash Watts, welcomed the worshipers who gathered in a building on 10th St. They sang "O Worship the King" and heard Brantley's sermon, "God's Man." On Oct. 30, Brantley will return to Calvary to deliver that still timely message and to join in singing "O Worship the King."

The church grew, bought new land on Market Street, and built an auditorium there.

M. S. Varnado served as pastor 1946-1958 and Byron E. Mathis Sr. from 1958 until 1981. George D. Berger is present pastor and Roy Lang is minister of music and youth.

Under Mathis' ministry, new education facilities were built, a kindergarten and day care program established, and a graded choir program initiated. In 1970, the congregation occupied a new sanctuary. Mission churches have been started by the Calvary members.

## Bible Book

### Lordship in the family

By Harry L. Lucenay, Temple, Hattiesburg  
Ephesians 5:2-4:4

Paul's ethics is primarily pastoral, oriented to and motivated by his concern to "build up" the Christian community. God's purpose is to reconcile all things in Christ, and the church is the instrument through which the work of reconciliation is to be fulfilled. Paul now brings that reconciliation to a particular focus—the family.

In the family the discernment of roles is absolutely indispensable for purposeful living, for marital efficiency, and for family functioning. Roles always determine relationships, and relationships create responsibility. The study this week will focus upon duties within the family.

**The duty of the couple (5:21)**—The word "subject" relates to submission and in this context does not deal with the order of authority, but rather governs the operation of authority and how it is given and how it is received. This is a positive experience when conditions of goodwill and friendship, pleasant anticipation, and a desire to develop team work exist between the marriage partners. Christians are to practice reciprocal deference, which means they are to respect one another's opinions and be willing to reach a compromise. The mutual commitment to belonging must include a practical oneness, supportive loyalty, mutual trust, emotional refuge, and comfortable familiarity.

**The duty of wives (5:22-24)**—When the wife submits herself to Christ, and lets him be the Lord of her life, she will have no difficulty submitting to her husband. This does not mean that she has become a slave, for the husband is also to submit to Christ. Headship is not dictatorship. The real issue is not who rules the roost, but who rules the rooster. Being equal spiritually does not mean all have the same functions. Obviously, the wife's submission was to be to her "own" husband. This does not mean that she is submissive to men in general.

**The duty of the husbands (5:25-33)**—Paul had much more to say to the Christian husbands than to wives. He set for them a very high standard. Husbands must love their wives as Christ loved the church. If the husband makes Christ's love for the church the pattern for loving his wife then he will love her sacrificially. The husband who is the head of the house must be the heart of the house. It is headship which provides authority and the heart which provides affection. He is leader

and lover in the home. The husband must establish the environment.

The husband should see that he sanctifies his wife. He must set her apart with his enriching and encouraging love. Just as love is the circulatory system of the church he must share a satisfying love with his wife. This satisfying love should meet physical, emotional, and spiritual needs. If both husband and wife are submitted to the Lord and to each other, they will be so satisfied that they will not be tempted to seek fulfillment elsewhere.

**The duty of the parents and children (6:1-4)**—In 469 B.C. Socrates said, "If I could get to the highest place in Athens, I would live up my voice and say, 'What mean ye fellow citizens that you turn every stone to scrape wealth together and take so little care of your children, to whom you must one day relinquish it all?'"

Children are once again told to "obey your parents." If children do not learn respect for God, parents and the things which society holds sacred, they will never develop self respect. The perspective of the ages has recognized that adults in the majority of instances know best. Obedience in children is often directly dependent on parental discipline.

One should honor his parents with love, affection, loyalty, respect, and obedience. Parents are honorable as they guide their children with careful regulation, a consistent lifestyle which lays the pattern for imitation, and enthusiastic encouragement.

The Christian husband (parent) is to nourish his children by providing his children with food, shelter, clothing and more. He must see that his children's intellectual, physical, spiritual and social needs are met. Discipline must be carried forth in love, not anger, and in fairness with consistency. Children may not always appreciate the counsel of their parents but that does not eliminate the obligation to instruct and encourage them.

God wants happy homes where good people speak well of each other, show appreciation to each other, pray for each other, respect one another, are courteous towards each other, give of themselves to each other in time, activities, ideas, and concerns, and where these people find allies to calm their fears, soothe their pains, and bring comfort to their heartaches. Therefore, in God's Word, we learn how to flesh out our faith in the most intimate of groups—the family.

## Uniform

### God's gracious covenant

By Clarence H. Cutrell, Jackson  
Ex. 19:3-4; Jer. 31:31-34; Heb. 8:6-13

This is the first of five lessons with the unit theme, "God Relates to His People," which will conclude the three-month study of "Our Biblical Faith."

A covenant is an agreement between two persons or two groups. Each is supposed to make a contribution to and receive something from this agreement. Some practical applications are peace treaties, cease fire agreements, settlements of wages and/or working conditions between employer and employee, etc. Another synonym of the verb "to covenant" is "to bargain." I will do this if you will do that. This idea is included in God's Gracious Covenant in which man receives incomputably more than he gives.

**1. The first covenant called for consideration (Ex. 19:3-4).** In verse 5 it is stated, "Now if you obey me fully and keep my covenant . . ." (NIV). The "if" would indicate that God wanted Israel thoughtfully and thoroughly to consider his offer, giving special regard to all that would be expected of them. The basic principles were embodied in the Ten Commandments in the following chapter and delineated in the rest of the Pentateuch. Of course, God also wanted Israel to be fully aware of what his part of this gracious covenant would mean to them. It certainly is no inconsequential matter to be the treasured possession of God, to be a kingdom of priests with direct access to him and to be a holy nation, set apart from all others.

In the marriage ceremony used by many preachers, there is the statement, "Marriage is a holy estate and should not be entered into lightly or unadvisedly." And entering into a covenant with God certainly requires our most diligent consideration. But when Moses came to Israel and told them all that the Lord had commanded him, the people replied, "We will do everything the Lord has said." But it appears by the subsequent action of the people that the words were on their lips but not in their hearts.

**2. A new covenant called for because of continued complacency (Heb. 8:6-9).** Since a covenant seeks to bind two persons in a new relationship, it should be evident that it could be destroyed by either party's default. But since one of the persons in this covenant is God who changes not, it should be equally evident that the default was on the part of Israel. This the writer of Hebrews makes clear in verse 8, "For finding fault with them, he saith . . . I will make a new covenant." So Israel failed and because of their failure God

was no longer bound by the covenant. Thus in verse nine God says, ". . . because they continued not in my covenant, . . . I regarded them not." NIV states this last phrase, "I turned away from them." But he turned away only after they became complacent in their sin and thought that because they were the chosen people of God and the temple stood there was a symbol of his presence with them, that nothing evil could ever befall them. Even in the days of Jeremiah who prophesied their destruction, they were still saying, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord." (Jer. 7:4) as if there were some magic in the mere repetition of the phrase.

But Israel evidently never "read the fine print" of the covenant, for God in this same reference said, "Reform your ways and your actions and I will let you live in this place. Do not trust in deceptive words."

**3. The new covenant called for a new creation (Heb. 8:10-13).** The central theme of Hebrews is the superiority of Jesus over Moses, the priesthood of Christ over that of Moses, and therefore the new covenant over the old. In chapter 8:10-12, the writer quotes from Jeremiah 31:31-34. He states the reason for the new covenant—the old had failed. If there had been nothing wrong with the old there would have been no necessity for the new.

The effectiveness of the new will be based on something that God was able to do for man through Jesus Christ—he would put his laws in their minds and write them in their hearts. The "mind" is more than the intellect; it is the "whole thinking power of man which directs his acts from inside of him and not from outside like some imposed code or legal force. The (heart) is the very seat of the personality with all its power of thinking, feeling, and willing, where all thoughts, words, and deeds have their secret origin" (R.C.H. Lenski in *The Interpretation of the Epistle to the Hebrews*, p. 266.) God makes the believer a new creation in Christ Jesus. He changes his nature. He gives him the power to live for God in the strength of that eternal life which is in Christ.

The writer of Hebrews adds to the prophecy of Jeremiah the statement that the new covenant makes the old obsolete and that which is obsolete is passing away. In the new covenant, God puts to death the old Adamic nature in us and implants instead the divine

## Life and Work

### Friendship that endures

By Larry W. Fields; Harrisburg, Tupelo  
1 Samuel 18:3-4; 19:1-3, 6-7; 23:16-18

Certainly most people would agree that one of the greatest assets in life would be Christian friends. A review of the biblical account of Jonathan and David is the study of a classical friendship. Their friendship proved to be stronger than even family ties. One writer has stated, "David and Jonathan's relationship gives us the most beautiful description of a friendship which the Bible offers."

Their love, support, and appreciation for each other are good examples for us today. The love of Christ should motivate us to give genuine affection and loyal support to each other. The writer of Proverbs has stated, "A man of many companions may come to ruin, but there is a friend who sticks closer than a brother" (18:24). The two men in our study this week demonstrate responsibility and commitment toward each other and offer a true pattern for Christian friendship.

**1. Love, the basis of friendship (1 Samuel 18:3-4)**  
From the beginning, Jonathan and David became close friends. David had become a national hero following the victory over Goliath and the Philistines. At first, Saul welcomed him into his court. This is where he met the king's son. They were both soldiers, young, and idealistic. A bond of friendship developed between these two young soldiers.

This is not a physical attraction, and anyone who attempts to read homosexuality into this relationship borders on blasphemy. This was a spiritual relationship that was confirmed by a covenant. The covenant was an inward commitment to a loyal and enduring friendship. They would become the kind of friends who would do things for each other, regardless of the circumstances. Time and time again they would take risks because of their love for each other.

In order to seal the covenant between them, Jonathan gave his robe, sword, and bow to David. Thus Jonathan demonstrated in a tangible way his love and commitment to his friend. He was not jealous of the fact that David was a military hero or the king's apparent. He was committed to God's will for Israel.

Love is the basis of God's friendship toward us. We sing "What a Friend We Have in Jesus." It is his love for us that motivates us to have Christlike love for those around us, which leads to genuine friendship.

**2. Intercession, the steadfastness of friendship (1 Samuel 19:1-3, 6-7)**  
Saul's unstable condition as king

soon became evident as he sought to kill David as well as to include all his followers, including Jonathan, in this foul plot. Saul assumed that his son would certainly side with his father; and because of the friendship of the two young men, Jonathan would make it easy for David to be set up for the assassin. Jonathan had been loyal to his father and obeyed the commandment concerning his parents, but he knew this plot was wrong. Jonathan loved both his father and his friend. He wanted to protect them both; therefore, he was torn between two loves and loyalties.

After praying about the problem, he decided on a course of action. He warned David of the plot and encouraged him to hide. He then went to his father and interceded on behalf of David and appealed to Saul to change his plans. It took great courage and strength for this young man to confront his father, but he saw no other alternative. The result was a change in attitude by Saul and a restoration of David's place in Saul's court.

True Christian friends will go "the second mile" for each other. They will think more of others than they will of themselves because they follow the example of Jesus Christ. One of the best ways to intercede on behalf of friends is to remember them in prayer.

**3. Sacrifice, the strength of friendship (1 Samuel 23:16-18)**

Saul soon forgot about his commitment to his son and began a relentless pursuit of David. David grew discouraged and weary as he fled to the Judean wilderness.

Jonathan came to David and helped him find strength in the Lord. At risk to his own life, Jonathan gave encouragement and support to his friend. He reminded David that Saul would never defeat him because of God's will and influence. He helped turn David back to the source of his past victories, which was the power of Almighty God.

He further demonstrated his commitment and loyalty by telling David that he would be king and that Jonathan would support him. Unselfishly, he positioned David as number one and himself as number two. As before (1 Samuel 18:3), they made a covenant of loyalty to each other.

When they parted, neither one knew that they had met for the last time. Soon both Saul and Jonathan were killed in battle (1 Samuel 31:1-14). David lost both his sworn enemy and his best friend on the same day. He mourned for both (2 Samuel 1:17-27).

## Mt. Zion ordains minister to deaf

Jerry D. Jamison was ordained to the gospel ministry by Mt. Zion Church, Independence, on Sept. 4. Jerry lost his hearing at age three after he was stricken by spinal meningitis.

The Vista Baptist Church, Olathe, Kan., has called Jamison as assistant pastor to the deaf. He began his ministry there on Sept. 6.

He is a graduate of Mississippi School for the Deaf in Jackson and attended Clarke College.

He and his wife, Ann, served as US-2ers with the Home Mission Board for two years, 1978-80. He was on the staff at First Church, Beaumont, Tex. as assistant pastor to the deaf.

While attending the Southern Baptist Deaf Conference at Glorieta Baptist Conference Center, Glorieta, N.M., he was elected President of the Deaf Southern Baptist Convention, which is made up of deaf people from across the nation.

The Vista Church has a deaf congregation and plans to extend its ministry to students in the Deaf School in that area.

Jerry is the son of the late Jesse Jamison, Jr. and Mrs. Mary K. Jamison of Independence.

Austin Moore Jr., is pastor of Mt. Zion Church.